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are a mysterious solidarity. The fundamental beliefs of the world are: purpose, thought, love, action. Materialism has no possible proof, spiritualism rests on the solid basis of teleology and must grow with time.

Ueber die sexuellen Ursachen der Neurosthenie und Angstneurose, von DR. FELIX GATTEL. Berlin, 1898. pp. 68.

The author has collected and tabulated 100 cases from which he draws the conclusion that the neuroses of anxiety always tend to occur wherever there is excessive retention of libido; while pure neurasthenia occurs only as a result of masturbation. In none of the 100 cases he collects was the sexual life normal.

Gerichtliche Psychopathologie, von DR. ANTON DELBRUCK. Leipzig, 1897. pp. 224.

The author is a specialist in the Insane Asylum of Burghölzli and privätdocent at Zurich, a pupil of Forel, and addresses his brief textbook to students, physicians and jurists. After discussing the nature or legal responsibility, methods of investigation and the qualifications of experts, the writer takes up the leading types of mental diseases, including poisoning, neuroses, including epilepsy, hysteria, constitutional disturbances and arrested development. Perhaps the topics best treated are: imperative ideas, moral insanity, morbid impulses, simulation. The clinical material occupies but very little space; a digest of laws and a copious index are appended.

Problèmes d'Esthétique et de Morale, par C. R. C. HERCKENRATH. F. Alcan, Paris, 1898. pp. 163.

The writer is a professor in a Holland Lycée, and presents briefly his views on beauty, sublimity, tragedy, comedy, laughter, morality and its evolution, the moral sentiments and the relations of æsthetics and social science.

Christentum's Ende, by FRIEDRICH NONNEMANN. Munden, 1898. pp. 145.

Lest the startling title of this book should give alarm, it may be said at the outset that it is introduced by a dream, and is written novel-wise and most ecstasically. Christianity ends in Jesus Christ, to whom be thanks, praise and love forever.

Die Entwicklung der Religiosität und das Werk der Religion, von DR. E. REICH. Zweiter Band.

Das Werk der Religion und der Kampf gegen das Verhängniss. 1898. Zurich. pp. 426.

The author here writes in his characteristic prolix but entertaining style with voluminous and apt quotations on the categories and essence of time and eternity; the practice of religion by means of hygiene and education; morals and culture. The agents by which the warfare is waged against fate are: society, humor, temperament, energy, feeling, character, genius, religion; and fate is found in false societies of social organization, politics, insanity, alcoholism, nervousness, gambling, other forms of evil and sin, and degeneration generally. The book should be regarded, not as a treatise that adds essentially to its topic, but as an interesting and stimulating collection of opinions with sensible and interesting comments from many fields, especially that of anthropology, in which the author's learning is so extensive.

The Book of the Master, by W. MARSHAM ADAMS. Putnam Sons, New York. pp. 204.

The author describes the Egyptian gospel of the light born of a virgin

mother. It traces a clue afforded by the comparison of the secret passages and chambers in the great pyramid with those described in the second papyrus, familiarly known as the "Book of the Dead," but originally entitled "The Book of the Master of the Secret House." Both reproduce the same religion, one in stone, the other in words. He finds no symbolism in either, but undertakes to express in clear form, where all may follow, an outline of the deeply veiled doctrines of the earliest recorded religions, which certainly, as he interprets it, was full of majesty and beauty. He describes the prevalent ideas of the resurrection in Egypt; the religion and light; the festivals of the sun and moon; the temples of the virgin mothers; the entrance of light and instruction; the initiation of the postulant; the illumination in truth; the master of the secret. The book contains some thirty illustrations.

Les Croyances de Demain, par LUCIEN ARRÉAT. F. Alcan, Paris, 1898. pp. 178.

Despite its ambitious title, the pretensions of this booklet are modest. The author does not attempt to define the faith of the future, but only to hint at a few of its features. At best the system of philosophy is only a pocket mirror to see nature in; but our author wishes to be naïve and ignore all philosophies. His standpoint is that of the parliament of religions at the Chicago Exposition. His view is, on the whole, optimistic. The certitudes which make the first part of his book are that religion will enlarge its horizon, extend its sphere of activity, but his sentiment will always guide man. Justice is written in the very mechanics of nature, and moral evolution is certain; and so is both the individual and historic sanction. The second part, or conjectures, discusses the cosmos, the soul, God, science and education. Religions will be less exclusive; their harmony will be more emphasized and their differences less; nature will be seen to be neither cruel nor beneficent; and the highest human service consists in turning its energy toward the improvement of the social life. The doctrine of personal immortality will grow dim; that of a personal God may be superseded by the definition of the ideal sum of phenomena; philosophy will take the place to some extent of theological dogmas; international barriers will be broken down; risks minimized; the feeble eliminated; and peace will reign. Life is what we make it, and especially what we wish to make it. We must, therefore, believe in the good and have energy to bring it to pass.

État Actuel de la Question de l'Aéboïsme Nerveux, par RENÉ DEYBER. Paris, 1898. pp. 127.

The conclusions of this doctor's thesis are that protoplasmic movement plays an important part in cell action generally, and that nerve cells differ from others in having peculiar means of prolongation and retraction, suggested by their very structure. Visual cells of the retina and motor functions although their plasticity may be less than those of the pyramidal cells in the brain. This amoeboidism or denticritic prolongation of neurons exhibit almost every possible transition from temporary pseudopodia to vibratory hairs. In those organs where the existence of centrifugal fibres is demonstrated, central cells command movements of cells of less importance, and chromoblasts. These may be called in a sense veritable nervi-nervorum.

History of the Principle of Sufficient Reason, by WILBUR URBAN, Ph. D., Reader in Philosophy, Princeton University. Thesis, February, 1898. pp. 88.

After stating the problem, the author characterizes pre-Leibnitzian